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“ AND THE GOVERNMENT SHALL BE UPON HIS SHOULDER ”

Isaiah IX, v 6

“ It is *not* ‘Moses or Darwin?’ ” (Evolution) “with me. I receive both . . . believing that each though differing in degree, speaks a revealed word. . . . Somehow, one is landed on the other side of the controversies of the day: they are of immense interest but are not vital.”

C. M. Mason (1887)

“ Give children such hold upon vital truth, and at the same time such an outlook upon current thought, that they shall be landed on the safe side of the controversies of their day. . . . All along the line, scientific truth comes in like the tide, with steady advance, but with ebb and flow with every wavelet of truth; . . . It would seem to be the part of wisdom to wait half a century before fitting the discovery of today into the general scheme of things. And this, not because the latest discovery is not absolutely true, but because we are not yet able so to adjust it — according to the ‘science of the proportion of things’ — that it shall be relatively true.”

C. M. Mason (1891)

“ In the science of the relations of things consists what we call wisdom”

C. M. Mason (1895)

“ Education is the Science of Relations ”

C. M. Mason (1898) & (1902)

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With Good Wishes

for

Christmas Joy

and

New Year Hope

From E. Kitching,
Low Nook,
Ambleside.

P.T.O.

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“ Wait Half a Century ”

“Parents and Children” (p. 44)

(1901—1951)

A MEETING

(Science and Religion)

by

E. KITCHING.†

It is an intellectual and spiritual adventure to be able to give a year or two to the consecutive reading of the “ Home Education Series ” in order to get some idea of the wholeness of Charlotte Mason’s thought, and to find that the gradual amplification of it passes from volume to volume and is a spur to reading. A mother (C.M.C.) who brought her three children up in the P.U.S., and is now lecturing on its work, wrote the other day : “ I have just finished reading consecutively “ Home Education,” “ Parents and Children ” and “ School Education ” ; I must say that I felt a good deal shaken . . . I was quite astonished to find so much that appeared fresh to me ; I have never read them through in the same way before, though I have often dipped into them, which is not the same thing.”

We have waited half a century and more since Charlotte Mason wrote in 1898, “ Fullness of living depends on the establishment of relations ” and “ Every relation must be initiated by its own ‘ captain idea ’ ” (“ School Education ”, pp. 75 and 71). Then followed in 1901, “ A captain idea for us—Education is the science of relations.” And again in 1902, “ Education as the science of relations : We are Educated by our Intimacies.”

This subject was made the keynote of the Annual P.N.E.U. Conference for 1902 and Charlotte Mason wrote to the Hon. Mrs. Franklin, (then and still) the Hon. Org. Secretary of the P.N.E.U.

“ I am most anxious that we should grasp the view of education as a whole. We do lots of things proper to such a view but we also do many things contrary to it for want of having a complete idea in our minds. I should be delighted if this idea could be made the subject of the coming Conference. On this occasion I think we need not trouble ourselves about how to teach children this or that, but rather get ourselves fired with the notion of the manifold intimacies with which we may enrich the lives of our children *as occasion offers*, or we should have a worse system of cramming than ever . . . The nearer the end comes for me the more anxious I am to leave behind a complete scheme of educational thought in good working

†who gratefully acknowledges the help of Miss Essex Cholmondeley, C.M.C.

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order, but if our thought is sent out without a name it goes floating out in shreds and patches to be linked on to anything, whereas we really have, I think, the first complete and beautiful theory of education that has been taught, because it embraces all."

In 1905 Charlotte Mason arranged the "Home Education Series," in five volumes using the material that had accumulated in the "Parents' Reviews" since the writing of "Home Education" in 1885. Here is an extract from the Preface to each volume of the Series, which is followed by a Short Synopsis of the Educational Theory advanced in the volumes:—

"We have no unifying principle, no definite aim; in fact, no philosophy of education. As a stream can rise no higher than its source, so it is probable that no educational effort can rise above the whole stream of thought which gives it birth; . . . Those of us who have spent many years in pursuing the benign and elusive vision of Education, perceive that her approaches are regulated by a law, and that this law has yet to be evoked. We can discern its outlines but no more. We know that it is pervasive; . . . illuminating; . . . not only a light but a measure . . . The law is liberal . . . And the path indicated by the law is continuous and progressive, with no transition stage from the cradle to the grave, except that maturity takes up the regular self-direction to which immaturity has been trained . . . It has been said that 'The best idea which we can form of absolute truth is that it is able to meet every condition by which it can be tested.' This we shall expect of our law . . . Fools rush in where angels fear to tread: and the hope that there may be many tentative efforts towards a philosophy of education, . . . encourages me to launch one such attempt. The central thought, or rather body of thought, upon which I found, is the somewhat obvious fact that the child is a *person*, with all the possibilities and powers included in personality . . . One thesis, which is perhaps, new, that 'Education is the Science of Relations' appears to me to solve the question of a curriculum, as showing that the object of education is to put a child in living touch with as much as may be of the life of Nature and of thought. Add to this one or two keys to self-knowledge, and the educated youth goes forth with some idea of self-management, with some pursuits, and many vital interests . . . For between thirty and forty years I have laboured without pause to establish a working and philosophic theory of education; and in the next place each article of the educational faith I offer has been arrived at by inductive

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processes; . . . and has, I think been verified by a long and wide series of experiments. It is, however, with sincere diffidence that I venture to offer the results of this long labour; . . . The method of the volumes of the 'Home Education Series' is a progressive amplification of certain principles which seem to solve the various problems inherent in education." ("Home Education" ix—xii.)

In considering the "Home Education Series" as a whole the lectures on Home Education (1885-86), come first as the foundation of all. Then follows a sequel, "Some Studies in the Formation of Character" with their references to the past and the future work of the Parents' National Educational Union and the Parents' Union School. Next comes "Parents and Children" offering two main principles—the recognition of the needs of the material side of life (habit)—and of the spiritual side (ideas). Then follow two volumes: "School Education" which deals with "Education as the Science of Relations, We are educated by our Intimacies"—lectures for parents and teachers—and its companion volume on the same theme for young people—"Ourselves our Souls and Bodies."

Charlotte Mason's manner of presentation makes it possible to trace her thought just as it is possible to trace the threads of a pattern on a weaver's loom, though it is a bold thing to attempt it in the realm of thought.

Here is a chronological sequence on science and religion taken from the dates 1885, 1886, 1887, 1888 1891, 1895, 1896, 1898, 1901—the first printing is given in each case. "*A Bird's-eye view of the Contents of all Charlotte Mason's books*" appeared in the *Parents' Review* for June, 1950.

1885

The Laws of Mental, Moral, Physical and of Spiritual Science

"The universe of mind, as the universe of matter, is governed by unwritten laws of God; the child cannot blow soap-bubbles or think his flitting thoughts otherwise than in obedience to divine laws; all safety, progress, and success in life come of obedience to law, to the laws of mental, moral, or physical science, or of that spiritual science which the Bible unfolds; it is possible to ascertain laws and keep laws without recognizing the Lawgiver, and those who do ascertain and keep *any* divine law inherit the blessing due to obedience, whatever be their attitude towards the Lawgiver; just as the man who goes out into blazing sunshine is warmed, though he may shut his eyes

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and decline to see the sun. Conversely, those who take no pains to study the principles which govern human action and human thought miss the blessings of obedience to certain laws, though they may inherit the better blessings which come of acknowledged relationship with the Lawgiver." ("Home Education," p.39).

1886

Both Science and Religion

In "Some Studies in the Formation of Character," a sequel to "Home Education," there is a section "Parents in Council" which tells of the early history of the P.N.E.U. and gives a forecast of its future work. Here we have the discussions of the Fathers' and Mothers' Club which met in Mrs. F. Steinthal's dining-room in Bradford, in 1886 and 1887, in order to consider the "New Sciences (including 'the science of living' and 'the science of the proportion of things') necessary for the up-bringing of children." "It's a shameful thing" said one father, "not to be able to answer such questions as Tom's."

"Some five-and-twenty years or so"* (before the starting of the Club in 1887) "men of science began to grope for a clue to the understanding of this queer riddle of human nature . . . They perceived that they were undermining the methods, the aims, and the very idea of education as popularly held. They indicated new lines, suggested new principles. But their discoveries were to be like that corn of wheat—first they must fall into the ground and die. Years passed before educationalists woke up to what had been done; at last it dawned upon them that it was now possible to formulate a science of education . . . the days of casual bringing-up were numbered. A basis, and that a physical basis, was found. The principle which underlies the possibility of all education was discovered to them, as it is to us to-day. They were taught that the human frame, brain as well as muscle, *grows to the uses it is earliest put to.*" ("Some Studies," p.168).

Then comes Charlotte Mason's reference to science and religion. "Not Moses or Darwin but both."

"In the matter of education we are hovering round the truth that education is not merely a preparation for life but the work of the lifetime . . . Like religion, education is nothing or it is everything, a consuming fire in the bones . . . The worst of it is, a man may let his own thoughts simmer, but the young will have something definite, and

* "In 1862 a Royal Commission which was visiting the public schools, found that Rugby alone was making any serious attempt to teach natural science."

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you cannot hide anything from them. Say nothing, and they will know what it means as well as if you proclaimed yourself from the house-top . . . Are the boys to go into the world ignorant of the questions that are searching many hearts, to be staggered by the first shock of evidence and opinion running counter to the old thoughts?

. . . Well, as a matter of fact, it is not Moses or Darwin with me. I receive both, ~~not by way of compromise, but in faith~~, believing that each, though in differing degree, speaks a revealed word . . . It is difficult to put into words, but, somehow, one is landed on the other side of the controversies of the day: they are of immense interest, but are not vital . . . Are we not on the verge of a new criticism, not historical, and not natural, but personal? Is not physiology hurrying up with the announcement that to every man it is permitted to mould and modify his own brain? That ~~not~~ heredity, and not environment, but education is the final and formative power. That *character* is the man, and education is the maker of character, howsoever much she owe her material to the other two." ("Some Studies" pp. 145, 149, 154).

1887

Habits of Thought including Body, Mind and Soul

In August, 1887, Charlotte Mason was invited to lecture at the meeting of the British Association for the Advancement of Science in Manchester.

Mrs. Munro wrote in 1938:—

"My late husband, Professor J. E. C. Munro, organised the economic section of the Meeting and presided at most of its sessions. He was Professor of Law at Owen's College at the time and extremely interested in educational problems, but the time had not yet arrived for the B.A.S. to realise the scientific bearing of these problems and the subject was dealt with very scantily in the economic section of the meeting.

I remember Miss C. M. Mason very well and had various talks with her of which the outstanding feature was her vivid personality, her clear presentment of her thesis, and the marvellous effect of her inspiration on every one who came into contact with her."

Here are two sentences from the summary of Charlotte Mason's lecture on "Home Education in its bearing on Technical Education" in the British Association records.

"It is well established that the tissues, as muscular tissue, form themselves according to the modes of action required of them. Hence the importance of not allowing the child in any posture which should lead to malformation or disease. But what we are less prepared to admit is, that new brain-tissue is supposed to 'grow to' any habit of thought in force during the time of growth—'thought' including every exercise of mind and soul . . . At last perhaps the time has come for organised persistent efforts to bring the principles of a rational, scientific education home to every parent."

1888

The subject of Charlotte Mason's first lecture in London in June, 1888 was "The Education of the Future: a Retrospect in the Future, 1990." "Wait two or three centuries and you will find this revolution of ours written down as the epoch of the Children's Magna Carta." This lecture was printed in "Murray's Magazine" in June, 1889. ("Some Studies" pp. 158—173).

1891

The Science of the Proportion of Things

"Give children such hold upon vital truth, and at the same time such an outlook upon current thought, that they shall be landed on the safe side of the controversies of their day . . .

All along the line, scientific truth comes in like the tide, with steady advance, but with ebb and flow of every wavelet of truth . . .

It would seem to be the part of wisdom to wait half a century before fitting the discovery of to-day into the general scheme of things. And this, not because the latest discovery is not absolutely true, but because we are not yet able so to adjust it—according to the 'science of the proportion of things'—that it shall be relatively true . . .

To perceive that knowledge is progressive, . . . that we may have very long to wait for the last word; that science also is 'revelation' though we are not able fully to interpret what we know; and that 'science' herself contains the promise of great impetus to the spiritual life—to perceive these things is to be able to rejoice in all truth and to wait for final certainty." ("Parents and Children," pp. 41, 44, 45).

1895

Wisdom, the Recognition of Relations

"A new Renaissance is coming upon us of unspeakably higher import than the last . . . The biologists leave thinking persons without hesitation in following the great *bouleversement* of thought, summed up in the term evolution. The physical evolution of man admits of no doubt; the psychical evolution, on the other hand, is not only *not proven* but the whole weight of existing evidence appears to go into the opposite scale . . . Now what is wisdom, philosophy? Is it not the recognition of 'relations'? . . .

First we have to understand relations of time, space and matter, the matter of philosophy, which made up so much of the wisdom of Solomon; then, by slow degrees, and more and more, we learn that moral philosophy which determines our relations of love and justice and duty to each other: later, perhaps, we investigate the profound and puzzling subject of the inter-relations of our own most composite being, mental philosophy. And in all these, and beyond all these we apprehend, slowly and feebly, the highest relation of all, the relation to God, which we call religion . . . In this science of the relations of things consists what we call wisdom, and wisdom is not born in any man . . . Wisdom increases, intelligence does not . . . Ignorance is not impotence . . . All possibilities are present in a child . . . Our Whence is in the Potency of the Child, our Whither in the Thought of the Day. We find that all men everywhere are keenly interested in science, that the world waits and watches for great discoveries; we too, wait and watch, believing that, as Coleridge said long ago, 'great ideas of Nature are imparted to minds already prepared to receive them by a higher Power than Nature herself.'" ("Parents and Children," pp. 256—261).

1896

The Great Recognition

"The great recognition is that God the Holy Spirit is Himself, personally, the Imparter of knowledge, the Instructor of youth, the Inspirer of genius . . . the Educator of mankind in things intellectual as well as in things moral and spiritual." ("Parents and Children," chapter xxv).

1898

Education is the Science of Relations

"Having considered the relations of teachers and taught, I have touched upon those between education and current thought. Education should be in the flow, as it were, and not shut up in a water-tight compartment. Perhaps, reverence for personality as such, a sense of the solidarity of the race, and a profound consciousness of evolutionary progress, are among the elements of current thought which should help us towards an educational ideal . . .

Under the phrase, 'Education is a life,' I have tried to show how necessary it is to sustain the intellectual life upon ideas. That normal children have a natural desire for, and a right of admission to, all fitting knowledge, appears to me to be suggested by the phrase, 'Education is the science of relations.' . . .

Whatever is advanced by the physiologist and the rational psychologist as to the functions of that most marvellous brain cortex, the seat of consciousness, as furnishing us with images and impulses, of the motor nerves as originating action, of the brain as the seat of habit; of the possibility of educating a child in all becoming habits of act, in all sweet habits of thought, by taking measures to secure that these habits become, as it were, a memory of the brain to be awakened by due stimuli,—all these things we believe and receive; and we believe further that the possibility of a rational education rests upon this physiological basis, only fully discovered to us within the present generation.

Holding this view, we believe that our educational doctrine is *adequate*, because, while following the progress of biological psychology with avidity, and making use of every gain that presents itself, and while following with equal care the advance of philosophic thought, we recognise that each of these sees the chameleon in a different light and that the person includes both and is more than both.

We consider that *education is the science of relations*, or, more fully, that education considers what relations are proper to a human being, and in what ways these several relations can best be established; that a human being comes into the world with capacity for many relations; and that we, for our part, have two chief concerns—first,

to put him in the way of forming these relations by presenting the right idea at the right time, and by forming the right habit upon the right idea; and secondly, by not getting in the way and so preventing the establishment of the very relations we seek to form." ("School Education," pp. xix, xx, 63, 65, 66).

"The Parents Review" for Nov., 1951, reprinted from "School Education" a paper on "A Master Thought" from which the following is quoted:—

"If parents recognise every great idea of nature as a new page in the progressive revelation made by God to men already prepared to receive such idea; if they realise that the new idea, however comprehensive, is not final nor all-inclusive, nor to be set in opposition with that personal knowledge of God which is the greatest knowledge why, then, their children will grow up in that attitude of reverence for science, reverence for God, and openness of mind, which befits us for whom life is a probation and a continual education. So much for the nutriment of ideas laid on the table of the world during this particular course of its history." (p. 160).

But "biological psychology" and "philosophic thought" are not enough. "The person includes both and is more than both." In "Education is the Science of Relations," Charlotte Mason opened the way to An Educational Revolution. Unfortunately, both "School Education" and "Ourselves" are out of print and both are now needed for the background of the Parents' Union School which Charlotte Mason referred to in 1887 as the Children's Magna Carta.

"School Education" discusses also the relations proper to a person, and some unconsidered aspects of physical, intellectual and moral training and of religious education. Seven chapters deal with education as the science of relations; "we are educated by our intimacies". Then follow three chapters on education by Things and Books (1903). "The defect in our educational thought is that we have ceased to realise that knowledge is vital" (p. 241).

"Here is a wise sentence of Coleridge's concerning the method of Plato . . .

. . . 'He desired not to assist in storing the passive mind with the various sorts of knowledge most in request,

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as if the human soul were a mere repository or banqueting room, but to place it in such relations of circumstances as should gradually excite its vegetating and germinating powers to produce new fruits of thought, new conceptions and imaginations and ideas.' " ("School Education," p. 125).

Charlotte Mason made several references to what in "Parents and Children," she called The Great Recognition, when she used John Ruskin's description of "the harmonious and ennobling scheme of education and philosophy" which Florence accepted in the Middle Ages and to be seen in the frescoes of the Descent of the Holy Ghost in the Spanish Chapel:

"We will take the side of intellect first beneath the pouring forth of the Holy Spirit. In the point of the arch beneath are the three Evangelical Virtues. Without these, says Florence, you can have no science. Without Love, Faith, and Hope—no intelligence. Under these are the four Cardinal Virtues . . . Temperance, Prudence, Justice, Fortitude. Under these are the great Prophets and Apostles . . . Under the line of Prophets, as powers summoned by their voices, are the mythic figures of the seven theological or spiritual and the seven geological or natural sciences; and under the feet of each of them the figure of its Captain-teacher to the world." ("Mornings in Florence," page 111). ("School Education" p. 53).

Here is a measure of the thoughts of God in the out-pouring of the Holy Spirit on the minds of men whereby we may more fully apprehend "education as the science of relations," in Science, in Religion and in the Humanities.

1901, 1902

Science, Religion, The Humanities

In answer to a Questionnaire sent out to Colleges and Schools by Sir Michael Sadler, Charlotte Mason wrote:—

"I enclose a paper on Moral Instruction Direct and Indirect. It seems to me that there is a third position besides direct and indirect instruction which I have tried to sketch out.

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Allow me to send you the two little books on this subject I have prepared for the use of schools, "Ourselves, Our Souls and Bodies." . . .

"Moral instruction is a very delicate matter, chiefly because, in attempting to give it, we are in danger of invading that liberty of the individual which every child is on the watch to safeguard. What we may offer is sanction, motive, knowledge, opportunity, the sense of power, and, by way of incidental stimuli, a wide range of reading in the *humanities*. If we give a child a rudimentary knowledge of himself as a whole, the duty of sobriety should, for example, fall into its natural place as a part of justice to himself and to society. The danger of inculcating a strenuous morality, put on as a sort of moral stays,—compression here causing protuberance there—is extremely serious. A person is a whole, and must grow in all directions from impulses moving the whole.

As for definite religious teaching, I think its aim should be that indicated in St. John xvii, verse 3. Ethical teaching flows naturally from the study of the Gospels as also from that of the Old Testament and of the Epistles. I have not tried the effect of a graded course of moral instruction on non-theological lines. Such a course seems to me unphilosophical and likely to result in persons whose virtues are more tiresome than their failings . . .

I attach much ethical value to the Parents' Union School Curricula followed in the College Practising School and later by the students in the various schoolrooms to which they are appointed. . . . The possibility of revelling in school books is usually new to the students, though most of them come to the College very well taught and trained. The fact that year by year they grow on the wide Curriculum of the Parents' Union School and become more capable of intellectual joy and moral judgment gives an appreciable freshness of outlook and stability of character to the students of the College." (Unpublished correspondence).

"Ourselves, our Souls and Bodies" gives "a ground plan of human nature, a common possession, leading to Self-Knowledge and Self-Direction."

"Step by step we have tried to gather together the little knowledge that is open to us about Body, Mind and Heart, Will and Conscience. We have seen that no clear definition of these is possible, and that there is no rigid boundary-line between any two. The powers of Mansoul

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are many, but they are one; and, by careful scrutiny, we gather hints enough from the behaviour of each to help us in discerning those laws of our being whereby we must order ourselves.

We leave now the outer courts of Mind and Body, the holy places of the Affections and the Will, and enter that holy of holies where man performs his priestly functions; for every man is of necessity a priest, bound to officiate in his most holy place.

In every Mansoul, the 'Soul' is the temple dedicate to the service of the living God. How wonderful is the Soul of man! We commonly speak of ourselves as finite beings; but whoever has experienced the rush of the Soul upon a great thought will wonder whether we are indeed finite creatures, or whether it is not because we have touch with the infinite that we have capacity for God."

"Life brings us many lessons; when we see others do well, conscience approves and learns; when others do ill, conscience condemns. But we want a wider range of knowledge than the life about us affords, and books are our best teachers.

There is no nice shade of conduct which is not described or exemplified in the vast treasure-house of literature. History and biography are full of instruction in righteousness, but what is properly called literature, that is, poetry, essays, the drama, and novels, is perhaps the most useful for our moral instruction, because the authors bring their insight to bear in a way they would hesitate to employ when writing about actual persons. Autobiographies, again, often lift the veil, for the writer may make free with himself. In the Bible the lives of men and the history of a nation are told without the reticence which authors are apt to use in telling of the offences of the good or the vices of the bad. Plutarch, perhaps, alone among biographers writes with comparable candour, if not always with equal justice." (*Ourselves, Our Souls and Bodies*, Part II, p. 174, 175).

A passage on Science and Religion leads on to current thought in these matters in 1951—half a century later.

"The advancement of Science in late years, and the pre-occupation of men's minds with structural details of the various members of the natural world, have produced a thick mist to hide the Creator; and we have been content to receive the beauty that delights us and the fitness that astonishes us as self-produced and self-conceived. This state of pre-occupation, which has, no doubt, done good service to the cause of knowledge, is passing by, and the scientific mind is becoming more and

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more aware of that higher Power than Nature herself which is behind all the workings of Nature.

With this recognition will come gratitude; and the thankful heart is the glad heart. Truly, a joyful and a pleasant thing it is to be thankful!

... Science herself, whose business it is to discover to us what we call the laws of Nature, is a teacher upon whom the conscience, seeking for instruction, must wait sedulously. The rash conclusions and reckless statements of the person who has had no scientific training make him mischievous in society—a source of superstition and prejudice. Scientific training is not the same thing as information about certain scientific subjects. No one in these days can escape random information about radium, wireless telegraphy, heredity, and much else; but wind-falls of this sort do not train the mind in exact observation, impartial record, great and humble expectation, patience, reverence, and humility, the sense that any minute natural object enfolds immense secrets—laws after which we are still only feeling our way.

... This scientific attitude of mind should fit us to behave ourselves quietly, think justly, and walk humbly with our God. But we may not confound a glib knowledge of scientific text-books with the patient investigation carried on by ourselves of some one order of natural objects; and it is this sort of investigation, in one direction or another, that is due from each of us. We can only cover a mere inch of the field of Science, it is true; but the attitude of mind we get in our own bit of work helps us to the understanding of what is being done elsewhere." (*Ourselves, our Souls, and Bodies*, Part II, pp. 100, 101).

A Meeting

Half a Century Later

1951

"Relativity is the understanding of the world not as events but as relations... Einstein was the first to take the philosophy seriously..." (*J. Bronowski*).

A Renewed Relationship between Science and Religion

Already in 1945, Professor A. D. Ritchie (Professor of Moral Philosophy, Edinburgh University) had published his "*Civilization, Science and Religion*," (Pelican edition). In Philosophy his main interest is the relation of the sciences to one another, and to other human activities.

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In 1949, Professor Butterfield broadcast and published his lectures on "Christianity and History" (Bell, 1949). Then followed his "Origins of Modern Science" "intended to build a bridge between the humanities and the sciences which have been treated too long as completely *separate* from each other."

The Trustees of the Eddington Memorial Lectureship write in their Foreword to the Lectures, 1947 :—

"Man's rapidly increasing control over natural forces holds out prospects of material achievements that are dazzling; but unless this increased control of material power can be matched by a great moral and spiritual advance, it threatens the catastrophic breakdown of human civilization. Consequently, the need was never so urgent as now for a synthesis of the kind of understanding to be gained through various ways—scientific, philosophical and religious—of seeking truth." (p. v).

Dr. J. Bronowski considers that "the layman's key to science is its unity with the arts" and he writes in "The Common Sense of Science." (Heineman, 1951).

"Relativity is the understanding of the world not as events but as relations. Something like this has been said by philosophers for some time, that science must get rid of abstractions, and make its system only out of what is in fact observed. But Einstein was the first to take the philosophy seriously. He put it into equations; and physicists were astonished to find that it explained the erratic behaviour of Mercury, and predicted the bending of light near the sun." (p. 103).

Some extracts taken from "Parents and Children" on "The Science of Relations" were sent to Dr. Bronowski (in Sept., 1951) and he has most generously given permission for his comment to be published—"They are most wise and surely much in advance of educational thought then" (1891) "or now!"

Sir Edmund Whittaker, F.R.S. (late Astronomer Royal of Ireland, Professor of Mathematics at Edinburgh University), lectured on "Eddington's Principle in the Philosophy of Science," (Cambridge Press), at the British Association Meeting, 1951. Here is his conclusion :—

"In the laws of nature known and unknown, we recognise a system of truth, which has been revealed to us by the study of nature, but which is unlike material nature

in its purely intellectual and universal character, and which, if the conclusions we have reached are correct, is timeless, in contrast to the transitory universe of matter. Material matter has made manifest to our understanding realities greater than itself, realities which point to a God who is not bound up with the world, who is transcendent and subject to no limitations. The principle that matter exists not for its own sake, but in order to help us in bridging the gulf that separates us from the divine, may be expressed in theological language by saying that nature has a sacramental quality; a principle that has long been recognised and can now be admitted to be not alien to the philosophy of science." (p. 35).

The Very Rev. John Baillie, D.D., L.L.D., (Dean of the Faculty of Divinity in Edinburgh University, and Principal of New College, Edinburgh) had already written in "Our Knowledge of God," (p. 36) (Oxford Press, 1939).

"Our conception of revelation has undergone a profound change, our conception of nature has undergone what is perhaps an even more profound change; and these two changes have been of such a kind as to result in a remarkable approximation or *rapprochement* of the two kinds of knowledge . . ."

In a lecture to the British Association, 1951, "on Natural Science and the Spiritual Life," (Oxford Press, 1951) he writes :—

" . . . Bacon and Descartes, Copernicus, Gassendi, Galileo, Kepler, and virtually all the great seventeenth-century figures believed that the world was under the guiding hand of God, who ordered all things for the best. They were all men of faith as well as men of science, and it was their faith that provided the comprehensive outlook on life in which their scientific researches were given so honourable a place. (p. 37).

. . . After all we are men before we are scientists and except in the context of a full humanity our science will be little worth. But if, on the other hand, while faith humbly subjects itself to the discipline of scientific instruction, science at the same time subjects itself to the over-riding claims of a devout spiritual life, then perhaps the two can be so agreed as to walk together in peace, and knowledge may

'grow from more to more
But more of reverence in us dwell,
That mind and soul, according well,
May make one music as before.' " (p. 43).

We end at 1902 for the present but there is much more ground to cover in adding the Humanities and in following the last twenty years of Charlotte Mason's thought, which include the Short Synopsis of 1904, Letters to *The Times*, "The Saviour of the World," and her last but most important survey of her "Method, a Way to an End," which she finally achieved in "A Liberal Education for All," and recorded in "An Essay towards a Philosophy of Education."

(to be continued)

NOTE TO A READER

Charlotte Mason in her letter to Sir Michael Sadler (page 10) offers a valuable key to her thought in a "Third Position." She was one of those whose vision looked beyond the controversy to a relationship which may bring understanding. She finds many a "Captain Idea" which according to Coleridge "initiates a tie of affinity and establishes a relationship." For example: on such controversial subjects as "human nature," "the way of the will," "the way of the reason," "knowledge v. scholarship," "the relation between the intellectual and spiritual life," she takes a third position for these and other ideas which are necessary towards that "second birth into the spiritual life of the intelligence and moral sense which parents owe to their children." ("Parents and Children," p. 19).

It is hoped that this slight adventure into Charlotte Mason's thought may suggest that consecutive reading through her books is worth while and that the Reader will find many other revealing lines of thought. "Believing in evolution, we perceive that ideas also have their pedigree and their progeny, and follow their own laws of generation." ("School Education," p. 243).

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